

SHALOM



NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

NOVEMBER 2006

HESHVAN-KISLEV 5766-5767

Beginning a truly sweet year

American student discovers Ghanaian community

By Penina Goldstein

When I travel away from home it becomes a challenge and an adventure to seek out surrogate Jewish communities in new and unfamiliar places. I have always loved sitting down in a new shul to find that they use melodies from home, that the format of the service is familiar and reassuring, and that the Torah still contains the same words being read on the same yearly cycle.

However, when I decided to study abroad in Ghana for the semester I did not expect to find a Jewish community here. In fact, it is only recently that I have begun to tell my classmates that I am Jewish, because it is such a foreign religion to Ghanaians. Ghana itself is the most religious place I have ever lived in, made up predominantly of Christians with a healthy proportion of Muslims in the mix. Often, when people find out that I do

not go to church they assume that I must be Muslim, and are confused and quick to evangelize when they find out that I am neither. Judaism is truly a mystery to people here.

So you can imagine my surprise and delight when I heard about a community of Ghanaian Jews nestled in a small rural community in the western region of the country. After a few weeks of back and forth contact, arrangements were made for me to travel to the village of Sefwi Wiawso for Rosh Hashanah with a handful of other Jewish students also studying here. I tried to understand Jewish life in this village in two very different ways, first as a fellow Jew attempting to make sense of a set of Jewish beliefs and rituals, and second as a



Elissa, Yonina, and Penina in Legon, Ghana during their study abroad program at the University of Ghana.

comparative religion major, fascinated by a new and exciting style of religious life.

The most consistent piece of the story of the community's origin is that for several hundred years they have observed a ban on work on Saturdays, and have recently come to believe that this practice must link them to a Jewish

see Sweet year, page 19

— CAMPAIGN NEWS —

Win \$10,000 in CKJF Fall Raffle

What would you do with \$10,000? Would you buy that nice little diamond you've had your eye on or start that well deserved kitchen renovation you've been talking about for years? Or how about finally taking the trip of your dreams? Do you see yourself pulling into your driveway on the motorcycle you've wanted since college? Or, speaking of college, ten grand might come in handy when it comes time to send

that kid to college. Well, if you haven't already heard, CKJF is giving you the chance to win \$10,000 to use however you wish!

Tickets can be purchased by contacting the CKJF office at 268-0672 or by going online to jewishlexington.org and clicking on the "Ways To Give" icon. Also, CKJF board members will have tickets available for sale. If you don't know who your CKJF board members are, check page 2 of this month's *Shalom* for the member list.

see Raffle, page 10

Central Kentucky Jewish Federation
1050 Chinoe Road • Suite 203 • Lexington, KY 40502

Change Service Requested



JFS: At Your Service

New Jewish Family Services (JFS) Director introduces herself

By Abby Miller

I am excited about helping, interacting with, strengthening the clients of JFS, and about providing assistance and supportive care to individuals and families in the local Jewish community. My goal is to establish genuine rapport, understanding, and trust with them, to help make a positive and meaningful impact in their lives, and to provide social services, aid, and resources both directly and indirectly.



Abby Miller

Growing up in Nevada, I was blessed to have been raised in a loving and supportive Jewish family, culture, and community. I was active in the Jewish community while attending Hebrew and religious Sunday school and Hebrew high; I was heavily involved with USY, B'nai B'rith Girls (BBG), and Hillel, and I became and am still a member of Hadassah. Thus, I have strong cultural Jewish values that lead me to want to serve the Jewish community here in Central Kentucky to the best of my ability. Throughout high school, college, and graduate

see JFS, page 10

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SHALOM

Published ten times per year by the Central Kentucky Jewish Federation, Inc.
1050 Chinoe Rd., Suite 203, Lexington, KY 40502
Phone (859) 268-0672 • Fax (859) 268-0775
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NOVEMBER 2006, VOLUME XIII, ISSUE 9

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Production Services by Direct Response, Inc.

The editorial staff has the right to edit all articles submitted for publication in *Shalom*. The appearance of any advertising in this publication does not represent a kashruth endorsement on the part of CKJF or any other agency or organization. *Shalom* is supported by the advertisements appearing in the paper.

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SHALOM

On Vacation

Taking a page from the *Herald-Leader*, we invite readers to send pictures of themselves on vacation with *Shalom*.

Please email digital files to di-ifr@bardstown.com or send prints to the CKJF office.

Let Us Know...

What's going on with you. Send announcements and pictures of special birthdays, weddings, honors, celebrations, happy and sorrowful occasions to di-ifr@bardstown.com.

Have a question? Ask a rabbi

The rabbis are now writing their columns in response to questions submitted by the readers. We encourage you—whether you are a member of the Jewish community or not—to submit your queries on theology, morality, ethics, religious observances, etc. for response by one of our rabbis.

If you have an issue you would like to see addressed, please email it to di-ifr@bardstown.com and put "Ask a Rabbi" in the subject line of your email. (It may take quite a while until your question is answered—or it may never be answered, if no rabbi selects it.) You will not be identified as the writer of the question to either rabbis or readers, nor will you be asked to specify which rabbi should answer.

Opinions expressed by writers in *Shalom*

are not necessarily those of the editorial staff or advisors, nor of the Central Kentucky Jewish Federation or its constituent communities, officers, staff, or committee members. Letters to the Editor are always welcome—send them to di-ifr@bardstown.com

CORRECTION

In the article in the October *Shalom* about the B'nai B'rith cookout, Bob Sher's name was not included in the list of the workers (and he did most of the work). Also, Mike Archer, defensive coordinator of the Wildcats, was the speaker at this event.

If you are not receiving Jewish weekly email and would like to, please email your name and email address to ckjf@jewishlexington.org



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Shalom Deadline

Deadline for articles for the December/January *Shalom* is November 10.

Email articles to di-ifr@bardstown.com.

Articles submitted in hard copy should be double-spaced.

Holidays at-a-Glance

By Mary Rosenbaum

Shabbat

(Sunset Fridays till full dark Saturdays)

Significance—Commemoration of the seventh day of creation, on which God rested, and of the liberation from forced labor in Egypt.

References—Gen. 2:1-3, Ex. 20:8-11, 31:12-17, Deut. 5:12-15.

Religious activities—Home-centered prayers and ceremonies, synagogue services, Torah study.

Food—Challah (braided egg bread), wine (grape juice will do, or in emergencies *kiddush* can be said over the bread), and something delicious for Friday dinner. On Saturday, three meals should be eaten before sundown, often including *cholent*, a bean stew that can be kept warm for hours so no cooking is required on the day itself.

Customs—The observance of the Sabbath is so important in Jewish life that it's hard to separate custom and law (and if you're very traditional you'll consider them identical). Some nice ones include: making the house beautiful beforehand; blessing the children; the husband's reading "The Woman of Valor" (Prov. 31:10-31) to the wife (if you can come up with an appropriate passage for the wife to read the husband, please let us know); enjoying marital sex.

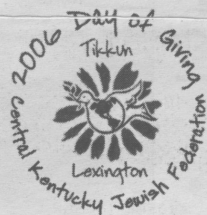
Requirements—These will vary especially widely along the Reform/Orthodox continuum because the day is so central and recurs so frequently. A middle-of-the-road course might be: light the candles; attend evening services, bless the bread and wine at a festive meal, refrain from work*, study Torah, and finish off when three stars are visible in one area of the Saturday night sky with Havdalah, or Separation (of the sacred from the profane)—a special candle, wine, spices, songs—a lovely service and especially appealing to children.

*"Work" in Jewish ceremonial contexts is a technical term with many ramifications. In practice, it can range from simply staying home from the office and relaxing in any way that seems appropriate, to the elaborate structuring of the Orthodox that encompasses pre-Sabbath tearing of toilet paper and unscrewing the little light in the icebox. We suggest that nontraditional Jews for whom any curtailment of normal activity seems alien, repressive, or superstitious experiment before making judgments—find out how liberating it can be, for instance, to refrain from riding in or driving any vehicle on holidays and one day of the weekend: no malls, no beach-bound traffic jams, no distant social obligations, just napping, reading, eating, enjoying your family. Try it, you'll like it.

From *Celebrating Our Differences: Living Two Faiths in One Marriage*, by Mary Heléne Rosenbaum and Stanley Ned Rosenbaum (Ragged Edge Press, 1994); reprinted by permission. ☆

Think Ahead...

The December/January issue of *Shalom* will be published in early December. If you have an event in January you wish to have publicized, the deadline for that material is November 10.



Name _____
Phone _____
Email _____

2006 Day of Giving Sign-Up

December 22nd, 2006

☐

Yes, I am willing to volunteer my time. (Please X a shift.)

Some volunteers will meet at the Giving Tent outside the CKJF office at the scheduled times to caravan to their locations. All volunteers will receive a confirmation letter in the mail.

☐

A. Catholic Action Center

- _____ 1. Serving meals at 11:00 a.m.
- _____ 2. Working Christmas store 8:30 a.m. _____ 11:30 a.m.
- _____ 3. God's Garments - organizing and folding clothes at 10:00 a.m.
- _____ 4. God's Quarters - assisting with laundry from 10:00 a.m. to 2:00 p.m.

☐

B. Meals on Wheels - delivering meals (2 locations) on

- _____ 1. Friday, Dec. 22 at 10:45 a.m. _____ 11:00 a.m.
- _____ 2. Monday, Dec. 25 at 10:45 a.m. _____ 11:00 a.m.

☐

C. Lexington Humane Society - helping animals at 11:00 a.m.

☐

D. Florence Crittenden Home - serving dinner to residents on Dec. 12 at 6:00 p.m.

☐

E. Mayfair Village Retirement Home - share Hanukkah with Rabbi Cohen at 11:00 a.m.

☐

F. Shriner's Hospital - Assisting with program for patients at 10:00 a.m.

☐

G. Ronald McDonald House - cleaning from 11:00 a.m. to 1:00 p.m.

☐

H. MASH unit (group home for youth in crisis). Bringing dinner on Dec. 14 at 6:00 p.m.

☐

No, I am unable to work, but would like to help by donating the following items: * Items will be collected at OZS, TAI, and CKJF during the entire month of December.

☐

A. Baked goods for the Ronald McDonald House

☐

B. New/Gently used toys for the Catholic Action Center and Ronald McDonald House

☐

C. Pet supplies for the Lexington Humane Society (dry pet food, collars, bowls, leashes, chew toys, cat play toys, old towels, blankets, crates/cages, cat litter, sheets, and pillowcases)

☐

D. Baby supplies for the Florence Crittenden Home

☐

E. Toiletries, warm clothes, coats for Catholic Action Center.

Please complete this form and return it to Jana LaZur at the CKJF office:

Central Kentucky Jewish Federation
1050 Chinoe Road Suite 203
Lexington, Kentucky 40502

email: tikkun@jewishlexington.org
phone: (859) 268-0672
fax: (859) 268-0775

Online registration for this event will begin on **November 1, 2006**.
Go to www.jewishlexington.org and click on the corresponding link.



Tikkun Lexington is a program of the Central Kentucky Jewish Federation

President's Message

Marty Barr

This has been an extraordinary period for Barbara and me. In the space of two weeks, we attended the bar mitzvah of our oldest grandson in Bethesda, Maryland, met a cousin we have been seeking for about fifteen years, and attended my 51st high school reunion.

While everything was just great (and what could possibly top the bar mitzvah of a grandchild?), the really unique event was my reunion. Not for the number attending, nor for the food and drink, but for the sheer number of Jews in one room. My high school class was around fifty percent Jewish and it seemed like most of them were there.

Federation has a busy fall planned and as with my reunion I hope to find the activities full of Jews having a good time. The fall concert has just been held, CRC is putting together a schedule of future activities, and the Winter Dinner is right around the corner. At the same time, our campaign is driving toward a successful completion and it is hoped that our recently announced raffle will bring in additional needed funds. Please note that, with only 450 tickets, the raffle is only about 20 to 25 percent the size of many of the drawings that are held in the area.

One final thing we did in Washington was to visit the National Headquarters of the Jewish War Veterans. This



organization, of which my father was both national commander and national executive director, fought for the rights of Jews in all walks of life and for the establishment of the State of Israel. During World War II, they also sponsored seders for Jewish service men and women; I saw pictures of myself as a little boy sitting at these gatherings of three to four thousand people.

As with most veterans' groups, however, the passage of time is thinning their ranks and the work that they did will fall on us to carry on. I think that we will be up to the task. ☆

TAI Sisterhood Holiday Sale to be November 15

Many local craftspeople and
merchants to offer products
♦ ♦ ♦

Be prepared to be amused and delighted at the Temple Sisterhood Pre-Holiday sale on November 15. Among the wares for sale will be original jewelry by Patty Kahn; children's toys (some with Hebrew lettering) by Aardvark Woodworks; workout clothes at 50% discount from Carol Gardner; original, hand knit children's hats from Goldie's Glad Rags; bath and baby products from the New Leaf Project; Handmade Gourmet; Elizabeth and Eric Watkins' leather goods and jewelry; personalized gifts from Nancy Randall; and many others.

Get a jump on your holiday shopping and pick up some unique gifts for your loved ones—bring your friends and join us on November 15 at 7:00 p.m. in the Temple Adath Israel Social Hall. Everyone is welcome; this event is open to the general public. ☆

Janice Brock, ABR, CNHS, CRS, GRI
janice@janicebrock.com
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Give a little, get a lot

Join in the Day of Giving
♦ ♦ ♦

By Jessica Berger, CKJF Student Intern

During the chaos of the winter holiday season, it's nice to put the focus on something other than yourself and help those who may be less fortunate. That's right, it's almost time to mark your calendars: Friday, December 22 will be the sixth annual Tikkun Lexington's Day of Giving. Not only will you feel great volunteering your time, but you'll feel even better knowing you've made a difference in others lives, too. Think of the difference you can make in the community in only a couple of short hours.

Tikkun Lexington is part of the Central Kentucky Jewish Federation. This year there will be more events and volunteer opportunities than ever before. There is something for all ages and interests, so get excited. This year's volunteers will have the opportunity to go to or donate to ten different organizations. They are the Giving Tent, the Catholic Action Center, Meals on Wheels, Lexington Humane Society, Woodford Humane Society, Mayfair Village Retirement Community, Shriner's Hospital, Florence Crittenden Home, MASH Services of the Bluegrass, and Ronald McDonald House. If you cannot be there for this eventful day, donations are welcome.

The Giving Tent located in the Chinoo Shopping Center will operate in two-hour shifts from 9:00 a.m. till 2:00 p.m. The Giving Tent acts as a hub for media and for volunteers to drop off collectible items and receive t-shirts, coffee, bagels, and donuts to sustain their bodies for the busy day. The Giving Tent will be a meeting place for volunteers of other sites as well.

First on the agenda is the Catholic Action Center. Volunteers will have the opportunity to feed the

homeless, work in the Christmas Store, and help sort clothes and do laundry at their brand new laundry service, God's Quarters. Feeding the homeless will be from 11:00 a.m. till 12:45 p.m., the Christmas Store offers two-hour shifts between 8:30 a.m. and 1:00 p.m., and God's Quarters will be taking volunteers from 10:00 a.m. to 2:00 p.m.

Meals on Wheels is next, delivering from two different locations, Trinity Hill United Methodist Church and Second Presbyterian Church. We will be delivering on two days this year, December 22 and 25. Trinity Hill volunteers need to arrive at by 10:45 a.m. Each delivery route takes about an hour. Those volunteering at Second Presbyterian Church should arrive by 11:00 a.m. These routes take 30 minutes to deliver. Volunteers should remember to dress comfortably and, of course, bring their own transportation.

For the pet lovers out there, Lexington Humane Society will be welcoming volunteers to help clean and organize the shelter between the hours of 10:00 a.m. and 2:00 p.m. Woodford Humane Society along with Lexington Humane Society will be gladly accepting monetary donations as well as various pet supplies and cleaning supplies. Look for a list of specific needs in *Shalom* in the near future. Volunteers must be 18 to work here.

see Give, page 15

Join us for the Central Kentucky Jewish Federation's

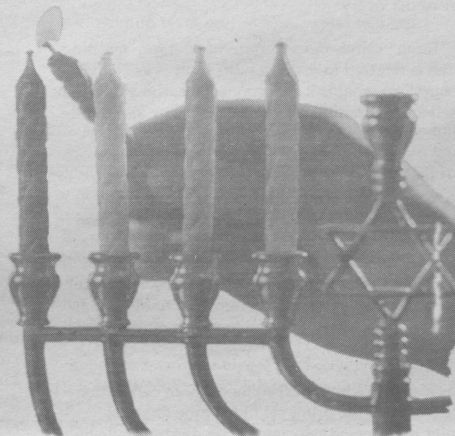
12th Annual
Winter Dinner

Sunday, December 17th, 2006

6:00 - 8:30 p.m. at
Sheraton Suites Lexington

2601 Richmond Road,
in French Quarter Square

*Seats fill up fast. Make your reservations
early! Deadline for reservations is
Monday, December 11th.*



- ♦ Hanukkah party complete with latkes.
- ♦ Four-course meal.
- ♦ Free childcare - Have your kids enjoy fun craft projects and games in a supervised setting.
- ♦ The cost is \$20 for adults, \$5 for kids 6-12, and no charge for children 5 and under.
- ♦ Bring your own hanukkiah and candles.
- ♦ Convenient location, ample parking.
- ♦ As always, we are supporting God's Pantry. We ask that you bring two non-perishable food items for each person in your party.
If you forget to bring food, you will be asked for a \$2 per person donation.
- ♦ Please check in at the door upon arrival.

Name(s) of adult(s) and kids over 12

Names of kids 5 and under
(no charge)

of Adults _____ X \$20 = _____

of Kids _____ X \$5 = _____

Total _____

Names of kids 6 - 12

Deadline for reservations:
Monday, December 11th.

Questions?
Call CKJF at 268-0672



**Please enclose a check for the
total, payable to CKJF and mail
this form to:**

Central Kentucky Jewish Federation
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Lexington, KY 40502

Online registration will be available starting November 1. Go to www.jewishlexington.org and click on the link.

From the Executive Director

Daniel Chejfec



Learning from mistakes (I)

♦ ♦ ♦

In a past issue's column I made a mistake. I said that the word "Torah" comes from the Hebrew root for "light." An article on the same issue by Rabbi Kline pointed out that it comes from the root for "teaching." He was right, I was wrong. Yet even mistakes can slingshot us into a journey of discovery.

While "Torah" comes indeed from the root for "teaching," the Torah is referred in many Jewish sources as "a light" or "a lamp." So what is it that connects teaching and light so closely in our tradition, as well as in many Western—and quite a few non-Western—traditions?

There is one obvious answer: in order to learn, it helps to be able to see. There is a biological connection between light and learning. A less obvious answer can be found in mythologies, for example, Diogenes wandering the dark with a lamp in search of a just man, or Plato in the Myth of the Cavern ascribing perfection to the unearthly light that filters to our plane only through its shadows on a wall, or the Jewish story of creation which makes light the first of God's creations.

There is also a psychological connection: In connections which go back to the primeval time of the dawn of humanity, darkness is associated with danger while light

is associated with security. In popular sayings on many languages, ignorance can be dangerous and knowledge gives power.

But let me go back to our own tradition. When God began to create the world, God said, "Let there be light," and with that act moved the world from the original

Earth, and the Earth was in chaos (*tohu v'vohu*)." Light begins to move the creation away from chaos toward order—in the same way that the teachings of the Torah begin to move the human world from the original chaos into an ethical order.

Torah, through its teachings, brings ethical order to human society as do many other religious texts; the Torah, however, is our text, and as Jews it becomes our very own "blueprint" for the so-called perfect society. Yet a blueprint is not a complete map; it is a suggestion of things to come. As reality changes around us, it forces us to read that blueprint with different eyes and understand it in a different context.

One more piece of this knowledge-light connection in Jewish culture can be gleaned from the writings of the Kabbalists. According to the Kabbalistic interpretation of the act of creation, when God was creating the world and tried to infuse the Divine presence in creation, it could not be contained and it fractured, spreading sparks of the Divine Light over all that was created. Bringing together all those pieces of Divine Light is the task entrusted to

see Director, page 17

While God didn't need light to understand what God was doing, we definitely need knowledge to light our own path and road. If we do not make a point of getting that knowledge, anybody can manipulate us into believing whatever he wants.

undifferentiated mass God first created to the beginnings of some kind of order. More specifically, light follows as the first of God's creations after God "created Heavens and

Clip and Save ✂

2006 - 2011 Calendar of Jewish Holidays

	Rosh Hashanah	Yom Kippur	Sukkot Shemini Atzeret Simchat Torah	Hanukkah	Passover	Shavuot
2006-2007	Sept. 23-24, 2006	Oct. 2, 2006	Oct. 7-13, 2006 Oct. 14, 2006 Oct. 15, 2006	Dec. 16-23, 2006	April 3-10, 2007	May 23-24, 2007
2007-2008	Sept. 13-14, 2007	Sept. 22, 2007	Sept. 27-Oct. 3, 2007 Oct. 4, 2007 Oct. 5, 2007	Dec. 5-12, 2007	April 20-27, 2008	June 9-10, 2008
2008-2009	Sept. 30-Oct. 1, 2008	Oct. 9, 2008	Oct. 14-20, 2008 Oct. 21, 2008 Oct. 22, 2008	Dec. 22-29, 2008	April 9-16, 2009	May 29-30, 2009
2009-2010	Sept. 19-20, 2009	Sept. 28, 2009	Oct. 3-9, 2009 Oct. 10, 2009 Oct. 11, 2009	Dec. 12-19, 2009	Mar. 30-Apr. 6, 2010	May 19-20, 2010
2010-2011	Sept. 9-10, 2010	Sept. 17, 2010	Sept. 23-29, 2010 Sept. 30, 2010 Oct. 1, 2010	Dec. 2-9, 2010	April 18-26, 2011	June 8-9, 2011

A NOTE ON JEWISH OBSERVANCE

Like the school year, the Jewish calendar begins and ends in the fall. The dates listed in this calendar represent Jewish holidays that require absence from school or work for observant Jews. Some Jewish holidays last for two days. At those times, Reform Jews generally observe the first day, while Orthodox and Conservative Jews observe both days.

Jewish observances begin at sundown on the evening preceeding the holiday. Shabbat begins every Friday at sunset and ends after sunset on Saturday.

SHEMINI ATZERET

The eight and final day of Sukkot marks the conclusion of the holy season. Reform Jews do not observe it and observe Simchat Torah on this day.

Third Opinion

Stanley Ned Rosenbaum, PhD

Anne Frank's Children

♦ ♦ ♦

Our planet faces serious, comprehensive problems. Potable water is already a grave concern in many places: Israel, parts of Africa, and our own Southwest are three such places. Water deficits will increase and spread as world population increases. Greenhouse gases will increase as we use and abuse the petrochemical resources that all too few people—for example, the ibn Saud family—control.

Since not everyone agrees on the threat these problems pose, there is a greater burden on those who do try to find solutions. Jews have long been at the forefront of the world's problem-solvers, as one can see from consulting the impressive list of Jewish Nobel Prize winners, especially in the sciences.

Our list of laureates is often compared with the handful of Muslims who have won any of these prizes. The idea, of course, is to put Muslims in a bad light as "underachievers" as over against the far less numerous Jewish population. For me, this is something of a "cheap shot" and is not my point here.

Less numerous. Far less numerous. We lost a third of our number in the Holocaust and have yet even to make good their loss. What else we lost can only be imagined.

How many more scientists and inventors, doctors and economists, to say nothing of writers, artists, entertainers, and teachers were in that group? How many Anne Franks—she would have been 77 this year—to say nothing of the children and grandchildren she would now have? How many of her children would even now be hard at work finding cures for diseases, ways of increasing agricultural production—in short, mending the world?

I happen to believe that without the leavening of its Jews, this world would fall flat as a matzoh. And it may yet. The world seems all too often to exhibit what must be seen as a suicidal tendency, namely, the recurring attempts to exterminate Jews. Just think: those six million dead would now have 20,000,000 grandchildren. And it's been estimated that Jews would now

number 60 million instead of the current 15 million had these persecutions not taken place.

You might think that President Ahmedlooneybin of Iran could learn from the examples of Poland, Spain, Germany, and the Soviet Union. All of these countries went into serious decline as a result of repressing their Jewish populations. Admittedly, this is a Jew-o-centric view of things. One might also say that minorities like Jews are "the canary in the coal mine," the first to feel and suffer from the poisonous gases of emerging dictatorship. Then Jewish losses would be a symptom, not a cause, of a country's decline.

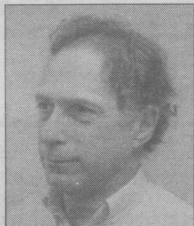
But consider this: the Ottoman Empire in the 16th century and both England and Holland in the 17th benefited greatly from the influx of Jews who had to flee persecution elsewhere. Putting two and two together, one might wonder why countries don't outbid each other to entice more Jews in! Sure, there are some bad apples, but a Jewish community pays for itself many times over.

To the best of my knowledge, no one has claimed that Rumpelstiltskin was Jewish (though the name is suspiciously Ashkenazic). But the little guy who could spin straw into gold is emblematic of so many Jews who have created material or cultural wealth out of little or nothing, wealth that they shared with the world.

When I think of Anne Frank's children, the human treasure that was lost, that never even came to be because of Europe's unspeakable barbarity, my tears turn immediately to steam.

Well, in the words of my alter ego Rabbi Gamaliel ben Gamaliel (the RaGBaG), "If the world succeeds in destroying itself, no one will learn anything from it."

Stanley Ned Rosenbaum, PhD (Brandeis), is an adjunct professor of Hebrew at UK and professor emeritus of Judaic Studies at Dickinson College in Carlisle, Penn. The title of this recurring column is drawn from the old chestnut, "Two Jews, three opinions." ☆



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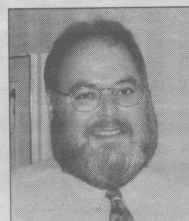
COOL

Facts about Israel

Szarvas, a summer camp in Hungary welcomed 120 children from different cities, villages, and *kibbutzim* in Northern Israel during the recent Hizbollah-Israeli conflict, both Jewish and Druze. One 15-year-old Druze youngster, close to tears, said, "We are all together in this fight and we should be strong." Szarvas is sponsored by the Joint Distribution Committee (profiled in the September Shalom).

Ask a Rabbi

Rabbi Marc Klein



Question: *There are Jews on every side of the debate on homosexuality. The Conservative Movement is spending a lot of time debating it, and the Reform and Reconstructionist movements accepted same-sex marriage and homosexual rabbis. If there is one Torah, how can there be so many different "Jewish" responses to the question on the legitimacy of homosexual relationships?*

I guess the first place to start with this answer is to say that there is a reason that the joke exists about three Jews in one room having twelve opinions. Additionally, there is unfortunately also the joke about the Jew stranded on an island who builds two temples: one for him and the other the one he would not set foot in. At the same time we are a people who thrive on the reality that there are many correct answers to any one question and also a people who are intra-religiously very judgmental and sometimes too narrowly focused.

The Hillel at the University of Kentucky sponsored an evening with our three community rabbis on the topic "Sexuality." Since homosexuality is the most provocative of sub-topics, we did not get past the discussion of it before the evening ended. While the relative positions taken by my colleagues and me was completely predictable, the discussion was textually informative, entertaining, and Judaically telling. We were all using the same text and all reaching different conclusions. So what's new in our tradition? The truth is that Judaism is a religion without dogma. Even with Maimonides "Thirteen Principles of Faith," there are several different interpretations of his intentions, such that he is the paradigmatic Orthodox Jew and Liberal Jew at the same time.

As to the matter of homosexuality, the Bible is of only relative help. Again, there are texts that seem to be

directly on point, but they also are subject to a variety of interpretations. Leviticus (18:22 and 20:1) states, "Do not lie with a man as one lies with a woman; that is detestable"; "If a man lies with a man as one lies with a woman, both of them have done

Additionally, often those readings take the text completely out of its easily read context. For example, there are three places in Torah where the text reads, "Do not boil a calf in its mother's milk." From that the rabbis extrapolate that

you cannot serve or eat any milk product with any meat, including milk that comes from a completely different species than the meat one is preparing. In that sense, commentaries exist arguing that the Leviticus passages do not deal with sex per se but with the relative roles people have in all sorts of intimate relationships and partnerships.

And it might be easy to cast aside the above argument as rationalization were it not for:

conflicting texts that could be read as far more clear that gender orientation is not even an issue. The relationship between David and Saul's son Jonathan is loaded with homosexual imagery. At I Samuel 20:41, there is dispute as to how to translate what happened to David after he and Jonathan were kissing and crying, and they range from he stood up, he became "erect," or he cried harder. The entire story of these two men is peppered with language of romantic love, and at one point, Saul even refers to his daughter Michal as his second chance at having David become his son-in-law, while the only textual reference to any other relationship that David has with Saul's house is with Jonathan (I Samuel 18:20-21). See further I Samuel 18. And, upon hearing the news of Jonathan's death, David refers to his love for Jonathan as greater than that for any woman (2 Samuel 1:26).

In terms of our rabbinic tradition, several things become clear. There are no Torah prohibitions against lesbianism, and Maimonides (and *halacha* in general) makes it clear that lesbianism is only a problem because it was a practice in ancient Egypt and we are not to follow the ways of the Egyptians who enslaved us. Further conversations remind us that violating the Sabbath and acts of homosexuality are both considered *to-avevah*, "abomination." There is no difference, in terms of level of offense, between failing to observe the Sabbath and participating in a homosexual relationship. Yet, somehow, people have decided that it is ok to do one but not the other. So many argue that, if nothing else, Judaism must either accept that the current response to the Sabbath is appropriate halachically or that one cannot condemn homosexuality unless one condemns those who do not strictly observe Shabbat. The Conservative movement has gone so far as to say that as *to-avevah*, they are both matters about which the community sets standards. As such, the community must then make rulings that are not inherently contradictory. It is not in Jewish tradition to have two different standards for the same offense.

I guess the most compelling argument over which we struggle deals with whether or not homosexuality is even a transgression. Here biblical allusions and the thoughts of Maimonides certainly come back into play. But the physiological evidence regarding whether homosexuality is a matter of one's "hard wiring" or not is at the core of current debates. Even where they will not give bimah honors, many Orthodox synagogues will accept openly gay members, and there are Orthodox scholars who

There is no difference, in terms of level of offense, between failing to observe the Sabbath and participating in a homosexual relationship. Yet, somehow, people have decided that it is ok to do one but not the other.

what is detestable. They must be put to death; their blood will be on their own heads."

While on the face of the text, the message seems pretty clear, we know that our tradition mandates that there are at least four levels at which texts are to be read and understood. Most Jews do not accept a literal seven-day creation period (and the second chapter of Genesis would certainly argue against one). Our tradition does not read literally "an eye for an eye and a tooth for a tooth" (Exodus 21:22-25); or take "In pain shall you bear children" (Genesis 3:16) as a command against anesthetic during childbirth (as some Christian authorities maintained with the advent of chloroform).

In December 2005 over one hundred volunteers from the local Jewish community provided services around the region. In 2006 we'll do even better.



Organizations assisted in 2005 include:

Ronald McDonald House	Meals on Wheels
The Florence Crittenden Home	Shriners Hospital
MASH Services of the Bluegrass	Lexington Humane Society
Mayfair Village Retirement Home	Woodford Humane Society
Catholic Action Center Christmas Store	The Catholic Action Center

To join this year's team of volunteers, call (859) 268-0672.



**Take Pride
YOU Make a Difference**
Support the 2006 CKJF/UJC Community Campaign

see Ask a rabbi, page 17

Family auto empire keeps growing

Owning a dealership has always been Jeff Sachs' dream come true

By Melissa Crase

In the age of franchises and corporate-owned businesses, it may surprise you to know that Jeff Sachs' sprawling car lot on Versailles Road in Frankfort is still a family-run "empire."

Even as a young man, Jeff Sachs had dreams of owning his own car dealership. He would spend his summers as a teenager washing cars at a local dealership in Ohio. "I was a very determined kid; I knew what I wanted, even back then," said Sachs.

After buying into a dealership in Ohio in 1981, Sachs came to Frankfort six years later to check out a small Chevrolet dealership that was for sale. It was a very small operation at the time, only selling about 300 vehicles a year. But Frankfort won him over and he decided to stay. "I was really amazed at how nice Frankfort was," said Sachs. "The store was in bad shape, but I knew this was the place that I wanted to raise my family."

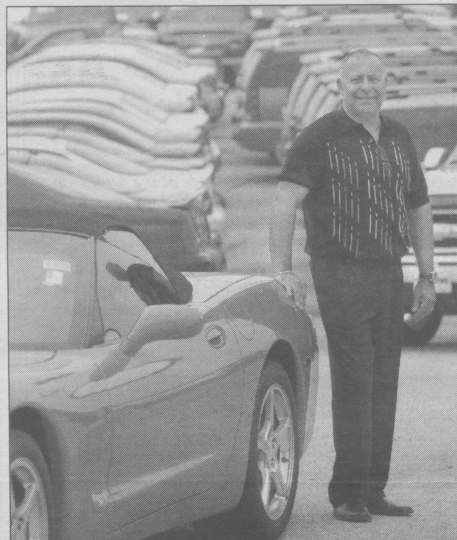
Since Sachs bought the dealership in 1987, he has developed an additional eight and a half acres, and today he sells more than 2,000 vehicles a year. The ten-acre lot boasts three showrooms and eight new-vehicle lines including Chevy, Buick, Cadillac, Pontiac, GMC, Chrysler, Dodge, and Jeep. The hundreds of pre-owned vehicles on the lot are inspected and hand-selected by Jeff's two sons, who also work at the dealership.

"This business really is a family venture. Besides my sons Jason and David working here, my grandson was even helping wash cars the other day," he said. "Even my granddaughter says she wants to work here. I'm thrilled!"

Sachs believes that he does have an advantage over his corporately owned competitors. "I'm here almost every day," said Sachs. "Being part of a community means taking care of people. My customers know me, and I know that I will see them around town at a restaurant or the grocery. I'm in all my television commercials; it would be tough to hide," he said.

Aside from the Versailles Road dealership, Sachs also owns Jeff Sachs Auto 2 in Harrodsburg, Kentucky. His newest venture is Capital City Collision, a body shop located in Frankfort just across the street from his Versailles Road lot. "We want to take care of our customers regardless of their automotive needs," said Sachs.

"I love what I do, and I love that my family wants to be involved. What's better than that?" says Sachs.



Jeff Sachs in his auto empire.

NOTE: Jeff Sachs has generously donated the use of two minivans for all of Camp for years now, and we appreciate his gift to the community.

We would like to publish an article about a Jewish-owned local business from time to time. If you would like to see your business featured, please write an article and send it to DI-IFR@Bardstown.com. We reserve the right to edit the material. ☆

Vocolot comes to Lexington November 12

CKJF, OZS, TAI, and the Lexington Havurah bring musical group

By Marilyn Robie

Aficionados of contemporary Jewish music have known about Linda Hirschhorn and Vocolot since the 1980s. Lush, complex harmonies, evocative melodies, and hypnotic settings of Jewish liturgy and folk songs made up their first album, *Gather Round* (1989). The group has evolved to include Ladino and other cultural influences; lively global percussion has become a significant aspect of the group's sound as well. The most recent album, *Heartbeat*, won a CARA (Contemporary Acapella Recording Awards) for best album and best song ("La Comida"). The website www.vocolot.com offers a sampling of their music, as well as biographies of the top-notch musicians who make up this ensemble.

From the website: "Vocolot brings a joyous fusion of folk, jazz, and cantorial traditions into the contemporary a cappella world. Their music, rooted in universal heart, social conscience, and Jewish soul, communicates a powerful vision of world peace and reconciliation."

Several of us who love a cappella vocal harmony have been teaching these melodies to Lexington religious school students for several years (not to mention singing them in the shower). Now we have the opportunity to hear the California-based Vocolot perform in person. CKJF, OZS, TAI, and the Lexington Havurah are coming together to bring Vocolot to our community for a Sunday afternoon concert on Nov. 12. This exceptionally talented

quartet of women does tour from time to time, but this will be its first time in Kentucky. (They're doing a concert for the Louisville Jewish community on Saturday night, Nov. 11, as well.)

Linda Hirschhorn, the founder of the group and the primary composer, has been the cantor of Temple Beth Shalom in San Leandro, California since 1988. Together with Fran Avni, she collaborated with Marcia Falk in setting some of Falk's "Blessings" to music for liturgical use, in the album *Selections from Marcia Falk's Blessings in Song*. These tunes, a combination of Middle Eastern and cantorial motifs, are wonderful, uplifting, and fitting settings for t'fillot (worship). Their international projects have included organizing and directing the first Jewish Women's International Chorus in Kiev in 1994.

In an email conversation in early October, Ms. Hirschhorn offered the following responses to my inquiries about her music.

MBR: Have you had the same voices in the group since 1989?

see Vocolot, page 10

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Raffle (from page 1)

Each raffle ticket is \$100 and no more than 450 tickets will be sold. You're bound to be a winner, or at least get a tax write-off. But the CKJF Fall Raffle definitely has better odds than the lottery!

There's a wonderful Fall Raffle second-place prize as well. CKJF is fortunate enough to be able to offer as an additional prize a one-week stay (between January and June 2007) at a beautiful condominium located in Gatlinburg, Tennessee, the heart of the Great Smoky Mountains.

Tickets for the CKJF Fall Raffle have been on sale since the first of October and appear to be a hot commodity. If you haven't already, please contribute to this great fundraising event by purchasing a raffle ticket. All proceeds will help support current CKJF projects, such as the rebuilding of Northern Israel, Camp Shalom, and many other projects important to the Central Kentucky Jewish community.

We'll find out who our lucky winner is at the Winter Dinner on December 17, 2006, but you don't have to be present to win either prize.

Ten thousand dollars is quite a chunk of change. If I'm the winner, how will I spend it? Let me count the ways! ☆

Disease awareness insight sought

- If you know something about a disease or physical condition, as a health practitioner, patient, or personal caregiver, please consider sharing your knowledge with the readers of *Shalom*.
- Email your article to DI-IFR@Bardstown.com, preferably before the tenth of the month preceding its subject's National Awareness designation.

10 • November 2006 *Shalom*

JFS (from page 1)

school, I had many memorable experiences volunteering, counseling, mentoring, tutoring, and teaching in my involvement with such organizations as Nevada Special Olympics, Camp Cartwheel for children with cancer and other critical illnesses, Las Vegas Inner-City Youth Games, Ronald McDonald House, American Cancer Society, Juvenile Diabetes Foundation, AIDS Foundation, Nevada Caregiver Support Center for elderly and their caregivers, Police Athletic League for at-risk and disadvantaged youth, and Summer Business Institute Life Skills Programs and Financial Training Programs for minority, troubled, and under-served students.

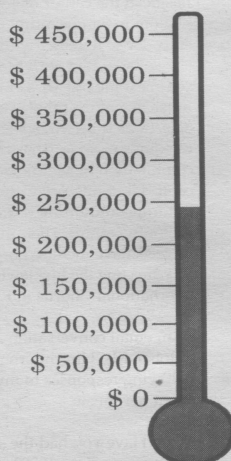
I have also been a motivational speaker for high school students for the Making It Count Corporation and have delivered a number of speeches and presentations in academic, leadership, community, and athletic settings. I have been a graduate teacher and research assistant at Miami University of Ohio and University of Nevada Las Vegas.

I earned a Master of Science (M.S.) degree in Sport Psychology with high honors after graduating summa cum laude with a Bachelor of Arts (BA) degree in psychology. In high school and college I received a number of honors and awards in both academic and athletic endeavors. I have published several research studies and projects in prestigious academic journals.

My hobbies and interests include reading, writing, participating in recreational sports and activities, spending quality time with my loving family and cherished close friends, volunteering, and connecting with, helping, and interacting with all types of people.

I am genuinely looking forward to meeting all of you in the near future. I hope to develop friendships with you and with the community as a whole. Please feel free to contact me any time at the CKJF office at (859) 269-8244. I hope that Jewish Family Services can provide assistance, social services, and beneficial resources for you as well as help you become more involved and active in the local Jewish community. ☆

The 2006 CKJF/UJC Community Campaign



YOU Make a Difference

Vocolot (from page 9)

LH: The group has changed members over the years—some have gotten married, had babies, went to medical school, rabbinic school, etc. Every time we brought in a new member we upped the quality of the singer so that by now all the women have had years of professional experience before joining the group.

MBR: When did you add percussion?

LH: In the last ten years the percussion aspect has developed phenomenally with the addition of our amazing percussionist Liz. I used to write and arrange all the music but with the greater skill level, everyone has a voice in the arrangements and rearrangements. We also started doing other Jewish songs from around the world to add to the repertoire of my original material

MBR: Do you continue to have individual projects as well as performing with Vocolot?

LH: I do a lot of solo gigs as well that include my working with volunteer singers, preparing them for a concert at the end of a long weekend and performing some of my solo songs and stories. You can read up on this artist-in-residence program on my website.

MBR: You use musical harmony as a metaphor in your efforts toward promoting a peaceful world?

LH: "Holding one's own while singing harmony" is the paradigm by which I think communities will survive and thrive.

The riches of contemporary Jewish music are easily available in LA and New York City; perhaps some of our children learn bits of this music at camp. But rarely do we have the opportunity in our own community to hear such "sheer vocal fireworks" (*Tikkun* magazine). One reviewer's impression: "Imagine Simon and Garfunkel, Sweet Honey in the Rock, *Le Mystere des Voix Bulgares*, Manhattan Transfer, and Peter, Paul, and Mary blended together into a women's a cappella ensemble and you're imagining Vocolot."

If this sounds good to you, then by all means be in your seat in the social hall at Ohavay Zion Synagogue, 2048 Edgewater Court, on Sunday, November 12, at 3:00 p.m. All ages will enjoy Vocolot's concert. Donations will be accepted, but the event is free. ☆

Camp Shalom serving three generations of Central Kentuckians

Families come home from afar

By Jana LaZur

There is no greater compliment to an organization than the return of satisfied customers. Camp Shalom is grateful for so many children who are walking in the footsteps their parents once took to our beloved camp. Over the years, we have been so fortunate to have campers coming from as far away as California, New York, Ohio, Pennsylvania, Illinois, Indiana, and Tennessee, as well as Louisville, Versailles, and Nicholasville here in Kentucky. Camp has been held in fields or other camps' sites, mainly because there has never been a community-owned property to call our own. But no matter where camp was located, the important part is what evolved during this time spent together: community, friendships, and experiences which you cannot replace with anything else in the world.

For almost 40 years, since even before the Central Kentucky Jewish Federation was formed, Camp Shalom



Goulds and Dubilliers, Camp Shalom stalwarts.

Miller were two key figures who got camp going again. Since then others have been influential in the leadership, including Kathy Feinberg, Elissa Brown, Bonnie O'Neill, Eileen Keplinger, Mimi Kaufman, Judy Levy, Jon Waltman, and many more over the years. Thank you for keeping our camp alive.

Beginning in the year 2000, when Camp Shalom was held at the Lansdowne Club, the Gould family started sending their children to camp from Louisville. They were the third generation to be involved with Camp Shalom. Grandmother Jan Doctrow had been involved in the first few years of planning, and was on the original camp committee.

Two of the Goulds, Hannah and Eli, have graduated from Camp Shalom and are now participating in the Camp Gesher program for those aged 11 to 13.

Other "old timers" have stayed involved, as well.

Gail Cohen, a past director, has served many years on camp committees. She spent the past summer driving back and forth as she and her husband, Ernie, transported their two grandchildren Melanie and Robin Silver to camp.

The girls came in from Chicago to attend the camp that Grandma helped start and that Mom attended.

Judy Levine, a founder of Camp Shalom, has had her grandchildren coming to the camp for several years now. Both Maya and Efroni Danzig have traveled from New York and now Pennsylvania to spend at least one week visiting Grandma and coming to camp over the years. They also have kept in touch with other campers, including their pals, the Goulds. Not only did they have the opportunity to kids "play" all day, but the parents and grandparents visited as well.

Another special out-of-town visitor to Camp Shalom was Jay Danzig. He is not only the father of campers Maya and Efroni, but also a gifted musician who came and led the camp in song and entertainment.

Former camper Gerald Dubillier, son of Vinnie and Lou Dubillier, has served on the Camp Shalom committee several years, sponsored the camp T-shirts for many years, and sent his children, Alex and Gabi, from the time they were old enough to attend. This family definitely has three generations of involvement in camp.

Not only was Jonathan Miller a camper, but his wife Lisa was one

of the chief members of the committee that brought camp back after its year's hiatus. They have been sending their girls, Emily and Abby, for many years and Jonathan even comes out several mornings to start the camp day with his guitar and songs from years ago which the campers fondly sing back to their parents even months after camp is over.

Yet another multi-generational example would be Rebecca Young. Both she and her sister Beth were campers. Rebecca even served as a counselor under Director Mark Scarr for several years. Now she sends her boys, Max and Jacob, to Camp Shalom.

The Caller family has a community involvement with Camp Shalom as well and now, even though Brett Caller has moved his family to Cincinnati, his daughters Jenna and Danielle came back for camp last year.

The Camp Shalom program also was complimented when Mimi Kaufman invited her niece, Sarah Rothman, all the way from California, to attend this past summer with her Lexington cousins, Max and Lily.

Alan Stein, another former counselor, now comes out and performs storytelling, as does his wife Kathy. His rendition of "Casey at the Bat" was a hit with campers.

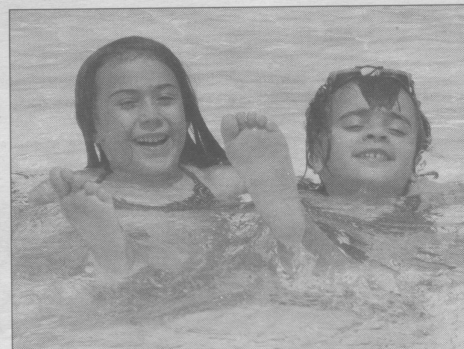
There are so many stories of people keeping in touch with camp or involving the next generations to share in the experience that we could not possibly name them all. Camp Shalom is so appreciative of any or all community members willing to share their gifts with our campers. We believe that these campers are the future not only of Camp Shalom and Camp Gesher, but of the community at large. Even those who move away never lose their love of this little community and can return when you least expect it. ✧



Many generations of Camp Shalom: Callers, Levines (Danzig), and Cohens

has thrived in Central Kentucky. Nine dynamic and go-getting women—led by Sue Friedman and including Judy Levine, Judy Saxe, Merle Wekstein, Harriet Cooper, Jan Doctrow, Carol Wirtschafter, Alana Leffler and Alberta Gerson—first saw the need for a Jewish day camp. The camp was directed by Carol Wirtschafter for the first several years of operation; she was the one who set all of the founders' visions and plans in motion.

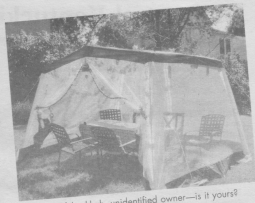
That movement stalled, unfortunately, in 1999, the year there was no Camp Shalom. Debra Isenstadt and Lisa



Sara Rothman from California enjoys the pool with her cousin Lily Kaufman at Camp Shalom.



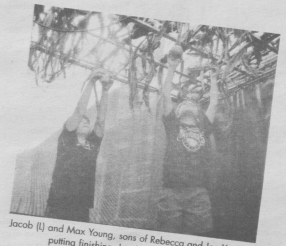
Havurah members at the Baumann sukkah.



Beautiful sukkah, unidentified owner—is it yours?

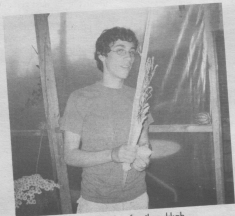


Lisa Stein at home in sukkah.



Jacob (l) and Max Young, sons of Rebecca and Joe Young, putting finishing details on their sukkah.

Sukkot Around Kentucky...and Ghana



Asher Finkel in family sukkah.



Beth Goldstein enjoying some quiet time (she *could* have been reading Shalom) in the Finkel/Goldstein sukkah.



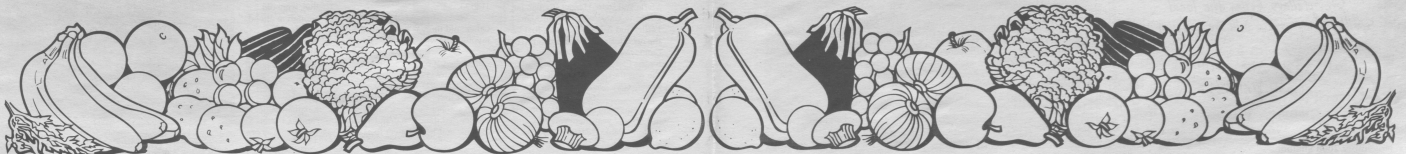
Harriet in the Cooper sukkah with lulav and etrog.



Carol Wilson, Terry Wilson, and Fran Friedman wave lulav and etrog in the Havurah sukkah at the home of Judy and Bob Baumann.



Sukkah in Lagon, Ghana



The Shebaa Farms – what are they?

By Daniel Chejfec

The Shebaa Farms consist of an area nine miles long and two miles wide in the region where Israeli, Syrian, and Lebanese territory meet. It has been mentioned by Hezbollah since the year 2000 as the rationale for continuous bombardment of Israeli civilians in Northern Israel, claiming that since it was Lebanese territory, Israel's withdrawal from Lebanon on 2000 did not comply with UN Resolution 425. Is this argument valid? Let us explore the facts.

The internationally recognized border between Lebanon and Israel is based on the Anglo-French agreement of 1923 defining the boundaries between British and French-controlled territories. In 1949, following the first Israeli-Arab war, the same line was recognized as the Armistice Demarcation Line (ADL) or "Blue Line." Until 1978, neither state occupied any territory in violation of this line. Maps of the line show the Shebaa Farms clearly as part of Syria.

In 1978 PLO commandos based on the "state within a state" established by Arafat in Southern Lebanon attacked Israel killing 37 civilians and wounding 76. This came to be known as the "Coastal Massacre." Israel retaliated by invading Southern Lebanon, after which the UN issued Resolution 425 demanding Israeli withdrawal "from all Lebanese territory." Israel eventually withdrew on May 22, 2000, and its withdrawal was certified by the UN.

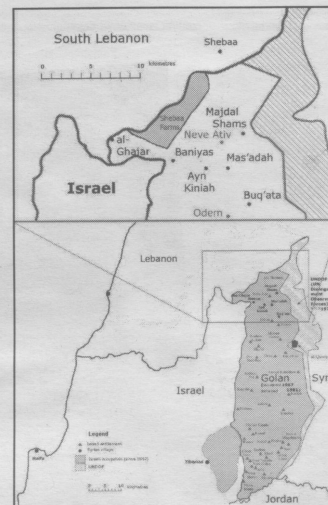
All should have been considered finished, but it was not. When UN special envoy Roed-Larsen arrived in Beirut, the Lebanese government presented a new position demanding that Israel withdraw from the Shebaa Farms, which they considered to be Lebanese territory. According to this demand, Syria gave the area to Lebanon as a "gift," and both Syria and Lebanon stated that no record existed of the agreement because it was "a kind of oral agreement" between the two countries and it was never registered with the UN.

Both military and civilian Lebanese and Syrian maps produced after 1951

locate the Shebaa farms in Syria, as do maps produced between 1961 and 1966. The maps of the cease-fire of 1967 between Syria and Israel designate the Shebaa Farms as part of "Syrian occupied territory." Not one map or document has been produced to support the Lebanese claim.

According to some experts, when Israeli Prime Minister Ehud Barak announced the intention of Israel to withdraw from Lebanon, Syria was afraid that its most powerful bargaining chip—to stop the attacks on Israel by their client-militia Hezbollah—was going to be lost, so they pressured the Lebanese government to claim the Farms.

It is interesting to note that Syrian schoolbooks do not include Lebanon as an independent country in the maps they use, but rather as part of what they call "The Greater Syria," which could explain why Syria was reluctant to sign a document as requested by the UN in 2000 or why Syrian president Hafez Assad said in 1972 that "Syria and Lebanon are one country." Even Lebanese opposition leader Walid Jumblatt stated that Lebanon has no valid claim to the farms, and that such a claim is being used by Hezbollah as a pretext to continue its control over Southern Lebanon.



So why did Hezbollah use this excuse to continue its attacks on Israel? Could it be because, as (Hezbollah leader) Hassan Nassrallah said, their goal is the elimination of the Zionist entity (i.e. Destruction of Israel)? Or because it allows Syria to keep the conflict alive and retain what they believe is their bargaining power with Israel? Or because it provides Hezbollah's funders—Iran—to remain at the table of the regional power struggle? Or maybe because it was a convenient distraction from the issue of Iranian nuclear policies? You decide, but in my book, such a claim had little to do with "Israeli occupation of Lebanese territory." ☆

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jfs



Know Your Board

By Elissa Brown

Lowell Nigoff is originally from Cleveland, Ohio. He and his wife, Betty, have lived in Kentucky for the past 35 years and in Lexington for the past 18 years. They have two children, Brian and Amy. Lowell and his family are members of Temple Adath Israel; he and his wife own Lowell's Bluegrass Automotive. This is the second year of Lowell's second term on the CKJF board. (He served three years during his first term.) Lowell joined the board because he wants to be an active participant in steering this community into the future. He would like to see our community become more spiritual, and would also like to see the two major congregations combine.

Ricki Rosenberg was raised in Bethesda, Maryland. Ricki has lived in Lexington for the past 28 years with her husband, Joe. Their children are Pamela, Elizabeth, and Jacob. The Rosenbergs belong to Ohavay Zion Synagogue. An elementary school teacher at Picadome Elementary, Ricki is serving her first year on the CKJF board. She is very committed to the Jewish community in Lexington and would like to see its vibrancy and unity continue. Looking to the future, Ricki would love to see a Jewish Community Center established. ☆

WANTED GROUP LEADERS FOR CAMP 2007



Camp Shalom and Camp Gesher are now accepting applications for **Group Leader positions**. Camp Shalom and Camp Gesher will be in session July 30 to August 10, 2007.

Group leaders are responsible for overseeing their group, including the supervision of their staff of counselors and *machon* (counselors-in-training). They also supervise programming for their campers.

We have four group leader positions open.

Camp Shalom—*Ofarim* – campers ages 4 and 5
Tsofim – campers ages 6 and 7
Chalutzim – campers ages 8 to 10
Camp Gesher—campers ages 11 to 13



All applicants must be high school graduates entering or attending college, or have graduated from college.

Deadline for applications is December 20, 2006.

To receive an application by mail please call Jana LaZur at 268-0672

or

apply online at www.jewishlexington.org.



Gesher



What's Cooking? at Hadassah College

Wondering how to cook the tantalizing dishes served up in Israeli restaurants? *What's Cooking at Hadassah College?* offers a unique look at Israeli cuisine with recipes mixing influences from the Middle East, Africa, the Mediterranean and Europe. It is a compendium of recipes by students of the Culinary Arts program at Hadassah College Jerusalem, the school that has trained a great number of Israel's commercial chefs. Utilizing ingredients from apples to zucchini, this extraordinary collection is

required reading for both the beginning and experienced cook.

The 163-page cookbook is peppered with information about the origins of dishes and notable facts about HCJ. *What's Cooking?* includes sections on appetizers, breads, soups, eggs and dairy, fish, chicken, and desserts.

What's Cooking at Hadassah College? is priced at \$20 per copy. To purchase books, contact (800) 928-0685, rmays@hadassah.org, or your local Hadassah chapter. ☆

Think Ahead...

The December/January issue of *Shalom* will be published in early December. If you have an event in January you wish to have publicized, the deadline for that material is November 10.

Leisure Club Hanukkah Party

Tuesday, December 19
12 noon to 2 p.m.
at Temple Adath Israel
124 North Ashland Avenue

Join us for delicious homemade food, entertainment, menorah lighting, and singing.

If you need a ride to TAI please let us know by Monday, December 11.



RSVP to Abby Miller
at 859.269.8244



Give (from page 4)

Next, Mayfair Village Retirement Home is looking forward to having our volunteers once again, as they had a fantastic time at last year's events. This year again, Rabbi Cohen will make a presentation on the meaning of Hanukkah and volunteers will play games with residents, such as Hebrew bingo and dreidel.

But wait, there's more! Come out to Shriner's Hospital for a piano recital. Svetlana Alkhasova has graciously agreed to bring her piano students for a good program. Volunteers will distribute gift bags for the kids as well as cookies for the staff.

Next is the Florence Crittenden Home. Volunteers will bring lunch for the teens who live there. Donations of baby items are also welcome.

Don't forget about MASH Services of the Bluegrass. This year volunteers will serve dinner to the youth.

A new event for this year is at Ronald McDonald House. In previous years, donations were collected, but this year, in addition to donations of baked goods and new/gently used toys, ten volunteers are needed to do various chores from cleaning to laundry.

With something for everyone, the 2006 Day of Giving will surely be a hit. Don't forget to register, but do it quickly, as these events tend to fill up. Look for the 2006 Day of Giving Sign-Up. All volunteers are welcome. Don't forget that for middle school and high school students, this is a great way to earn service hours for Beta Club, National Honor Society, and Key Club. Not only is it easy, but it's fun too. Your participation is appreciated. ☆

FACTS ABOUT ISRAEL

American industry giants such as Ford, GM, Boeing, GE Aircraft Engines, and Lockheed Martin all manage their manufacturing processes using software from the Israeli company Tecnomatix.

COOL

History of the Israeli-Palestinian conflict – Part XIII

What Jews and Arabs wanted in Palestine in 1947

(II) The Jews

By Daniel Cheffec

Zionist Jews claimed the right of a state of their own and highlighted the intimate connection between the Jewish people and the Land of Israel (Palestine). They also demanded political independence based on the promises of the Balfour Declaration as well as on the work done by the Jews in developing the economy of the land.

Jews were, however, deeply divided. During the initial building of a Jewish society in Palestine, the socialist ideology brought by immigrants of the Second Aliyah and the pioneers in the kibbutz movement was the prevalent force in the Yishuv (Palestinian Jewish community). The Zionist idea was based on the conviction that only complete Jewish self-reliance could ensure the survival of the Jewish people—this was the initial message of Leon Pinsker and the foundation of Zionist efforts in Palestine. In a way, Zionism was the Jewish response to a number of issues:

- Disappointment with European modernity, which after an initial period of Enlightenment and Emancipation failed to integrate Jews in European society;
- The rise of Arab nationalism in North Africa and the Middle East, which made Jews more "outsiders" than ever before in Arab society;
- A sense that only in the context of a Jewish political society could Jews embrace modernity without renouncing their Jewish identity;
- The Jews' need to rebuild their national self-esteem.

These efforts, however, centered as they were in the development of Jewish self-reliance, neglected to integrate the surrounding Arab society in the process, creating a de facto parallel society. This was motivated on the one hand by the internal ideological imperatives of Zionism, but on the other hand they were also motivated by the Arab growing rejection of non-Arabs. This parallel development would, however, have consequences, for the standard of living for Jews became, from the beginning, different from that of their Arab neighbors and generally higher.

The successive waves of aliyah over the years, the development of major urban centers, and the growing hostility of the Arab population created many divisions within the Yishuv. Because of the surrounding hostility, however, these divisions were subordinated to the general welfare of the Yishuv and were not openly evident. The 1920s Pan Arab Revolt, which catapulted Husseini to leadership among Palestinian Arabs, led Palestinian Jews to establish the *HaShomer* movement, which later evolved into the Haganah. As Jewish society in Palestine became more urbanized and institutionalized, the differences with their Arab neighbors grew.

In the Haganah there was always a tension between those who wanted to find an accommodation with Palestinian Arabs and those who wanted total control of the territory. These differences, however, were subordinated to the day-to-day need to protect the Jewish population and to run the British blockade to bring home "illegal"

immigrants, at least until the British-issued 1939 White Paper and the concomitant Arab uprising.

The violent period of 1936-1939 led some in the Jewish community to draw the conclusion that no accommodation was going to be possible with the Arabs, and that the British were going to do everything in their power to prevent the establishment of any kind of Jewish

The successive waves of aliyah over the years, the development of major urban centers, and the growing hostility of the Arab population created many divisions within the Yishuv.

sovereignty. The immediate consequence was the split of the Yishuv and the Haganah, giving birth to the *Irgun Tzvai Leumi* (Etzel) and the *Lohamei Herut Israel* (Lehi)—both extreme-right movements that began operating independently from the Jewish Agency executive headed by Ben Gurion and from the Haganah.

The Etzel and the Lehi (also known as the Stern Gang) operated under different guidelines, and increasingly organized terrorist attacks on British troops. They also took a more hard-line approach to Arab attacks, mounting strong retaliations. The Haganah, on the other hand,

that the Arabs greatly benefited from the war, although none of these economic benefits trickled down to the Arab street.

At the time of the Partition, it was possible to distinguish several groups within the Yishuv:

- The kibbutz movement, which, with socialist ideology and a modern agrarian economy, constituted the very core of the Haganah and its commando unit, the Palmach.
- The urban Jewish community, which was divided between those who adhered to the socialist ethos of early Zionism and followers of those who formed the Etzel and the Lehi
- The Orthodox Jewish community, which existed, by and large, isolated from the secular Jewish community of the kibbutzim and the new urban centers in the central part of the country, Haifa and Tiberias.

News of the European *Shoah* (Catastrophe) mobilized Palestinian Jews. Those in the mainstream focused on trying to bring out as many European Jews as possible ahead of the Nazi advance, and later on out of the displaced persons camp in Europe and into a new life in the Jewish homeland. The *Shoah* had a tremendous impact on the ideological divide among Palestinian Jews. Those who followed Begin and his Irgun, as well as the followers of the Lehi, felt justified in their belief that only Jewish action and military power could ensure Jewish survival and protection. Those following Ben Gurion felt that it was important to increase activism in the international forum to bring about the independence of a Jewish state.

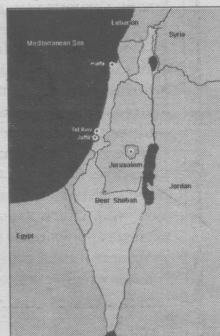
The Aliyah Beth or illegal immigrations operations increased greatly after the onset of World War II, but even before then the Haganah worked out a deal with Nazi authorities to allow German Jews to bring out at least part of their assets and for the Nazis to allow them to go to Israel. This agreement was known as the *Ma'abar* or

"Transference." The Germans allowed Jews to sell their property to Aryans (under value), and heavily taxed the operation. What was left could not be taken out of Germany as cash, but only used to buy German machinery (over-priced) that incurred heavy export taxes. The machines were used to set up factories in Palestine. The owners of the factories could then be authorized by the British for immigration. This operation has been extensively described by Yehudah Bauer, the top Israeli Holocaust historian, in his book *Jews for Sale*. When the war broke out in 1939, this agreement was nullified by the Germans.

Those close to the Yishuv executive headed by Ben Gurion continued to try to work with British authorities to further the goal of an independent Jewish state, while organizing the underground militia of the Haganah and its commando unit, the Palmach. Those opposed to Ben Gurion and following Begin and Stern stepped up both their terror operations against the British military and their retaliatory attacks on Arabs.

When the news of Partition became known, both sides reacted very differently. Ben Gurion and his followers

see **Conflict**, page 18



Map of UN Resolution 181 (Partition)



Areas under effective Jewish control on the eve of Israeli independence

especially after 1939, concentrated in bringing in European Jews through the British blockade and defending Jewish communities from Arab attacks.

The 1946 Anglo-American Commission, in their report, widely recognized the fact that there were wide differences in the standard of living between Arab and Jews in Palestine. Still, it also pointed out

Ask a rabbi (from page 8)

consider homosexual behavior a matter of physiology. For these scholars, even if homosexuality were a sin, the homosexual could not then be held culpable—the Talmud (Hullin 4a and 5a) and Maimonides (Hilkhos Teshuva 3:9) agree that one who repeatedly violates a particular commandment, not out of disrespect for the tradition, but out of an inner compulsion, is as much a member in good standing of the community as any other. Arguing that sex is for procreation, relegating homosexuality to a place outside of “that which is accepted” cannot be definitive since we have sterile and older (non-child-producing) heterosexual couples marrying every day.

So, regardless of my personal belief that love is divine and that marriage is appropriate between two

consenting adults, it is really understandable that there should be so many differing concerns and opinions on how to handle this subject. But, if you think of the Talmud, there must have been the same types of concern over so many things in our tradition. It is only because of the diversity of ideas and thoughts that a compilation of commentaries is needed. There are hundreds of different authoritative views on how to keep kosher in the modern world. And, I guess as a greater precept, we must remember *Aelu v’aelu, divrae Elohim khayim*: “These words and these words are both the words of the living God.” We must remember that however emotional this matter is for us, the Jewish answer is to make sure we respect the dignity of our brothers and sisters, especially where we disagree. ✧

The rabbis are now writing their columns in response to questions submitted by the readers. We encourage you—whether you are a member of the Jewish community or not—to submit your queries on theology, morality, ethics, religious observances, etc. for response by one of our rabbis.

If you have an issue you would like to see addressed, please email it to di-jfr@bardstown.com and put “Ask a Rabbi” in the subject line of your email. (It may take quite a while until your question is answered—or it may never be answered, if no rabbi selects it.) You will not be identified as the writer of the question to either rabbis or readers, nor will you be asked to specify which rabbi should answer.

CKJF Fall Raffle

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Only 450 tickets at \$100 each.

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- from any CKJF Board Member
- by calling the CKJF office at 859.268.0672
- by emailing to ckjf@jewishlexington.org

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Director (from page 6)

human beings; that is what we normally refer to as “*tikkun olam*.” According to this view, when all the sparks are brought back together, the Messiah will come and people will truly know God.

In a way, I am glad I made the mistake, because it pushed me into exploring connections in Jewish culture which are different from the ones I normally focus on. Mistakes can indeed become enlightening learning experiences.

As God created light before anything else, so we must acquire knowledge before anything else. While God didn't need light to understand what God was doing, we definitely need knowledge to light our own path and road. If we do not make a point of getting that knowledge, anybody can manipulate us into believing whatever he wants.

Sometimes knowledge leads us to unexpected conclusions. For example, let say we refer to Yom HaAtzmaut as “the day Israel was created” or “the day Israel was established.” I see several problems with it, not the least of which is that I don't believe Israel was created nor established. My learning of history tells me that Israel was built over a long period of time, and it was neither “created” nor “established” in 1948; it simply gained independence. Words like “created” or “established” imply a single act that changed a situation, and both words are normally used in the context of something artificial. You create or establish something that was not there before, yet the Jewish community was already well rooted in the land, and May 4, 1948 was just a formality.

Let us always use knowledge to light our way, and let us use mistakes as learning opportunities. Always. ✧

The Sounding Board

This month's
topic:

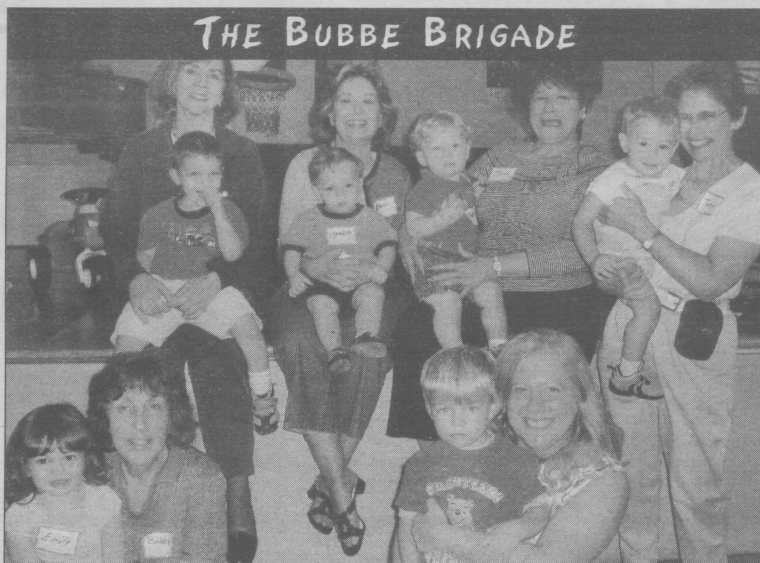
Is it Israel's
best interest to
fight violence
with violence?

As of November 1st, the CKJF website has a new page called “The Sounding Board.” From this page anyone can log in and join the debate about current issues of interest to the Jewish community at home and abroad.

We hope to see all
of you online.

Log in at www.jewishlexington.org.





Grandmothers who joined their grandchildren at a recent meeting of the Jewish Community Playgroup enjoy a moment of relative stillness with toddlers in tow.

B'tayavon (Hearty Appetite)

Ruth Poley



It's November, and I'll bet you're already sick of looking at recipes for turkey, sweet potatoes, cranberries, and all the rest of that Thanksgiving stuff. But the weather is getting colder and hearty food is what we're all thinking of. Cabbage, a staple of Eastern European Jewish cuisine, is a very healthy vegetable. Stuffed cabbage is one of my favorite hearty foods, but it can be tedious to make and I haven't done it in quite some time. I've got something for you that's much easier to make and will give you much of the same flavor. Furthermore, it's a one-dish meal and is perfect for a chilly evening. Sweet and sour cabbage soup contains most of the elements of stuffed cabbage, but is much less work. This recipe is from *What's Cooking Jewish*, by Elizabeth Wolf-Cohen.

Sweet and Sour Cabbage Soup

2 lbs. beef brisket
1 beef soup bone (optional)
8 cups cold water
2 onions, chopped
2 carrots, finely chopped
2 large tomatoes, peeled, seeded, and chopped
(or 1 large can of chopped tomatoes)
1 pound potatoes, peeled and cut in chunks (optional)
1 small cabbage, cored and shredded
1/2 cup seedless raisins
juice of 2 lemons
3-4 tbsp soft light brown sugar, or to taste
salt and pepper

Put the beef, beef bone (if using), and water into a large pot with a tight-fitting lid. Bring to a boil over medium-high heat, skimming any foam that rises to the surface. Boil for 5 minutes, reduce the heat to medium-low and simmer for about 1 hour.

Add the onion, carrots, and tomatoes and a little more water if necessary and continue to simmer for 1 more

hour, or until the meat is tender. (For an even more filling soup, you can also add a pound of potato chunks here). Carefully remove the meat to a cutting board and, if using, remove and discard the beef bone.

Add the cabbage and raisins to the soup and simmer, covered, for 10-15 minutes, or until the cabbage is tender. Add a little more water if the liquid has reduced too much.

Meanwhile, cut the meat into bite-size pieces. Add the meat to the soup and season to taste with the lemon juice, sugar, and salt and pepper. Simmer for 10 minutes more, then taste to check the sweet/sour balance. Serve piping hot with some crusty bread. Serves 6.

NOTE: If you have an appropriate food story you'd like to share, or a recipe you think others in the Jewish community might enjoy, please email me at rgp@insightbb.com.

Conflict (from page 14)

accepted the idea on the basis that there was an urgent need to open a safe haven for the survivors lingering in the Displaced Persons camps of Europe and for the Jews of Arab lands who were being subjected to government harassment and persecution. Begin, Stern, and their followers opposed the idea of Partition, demanding that all of Palestine—including the East Bank separated in 1923—be given to the Jews for their state. There was no coordination between Begin and Ben Gurion until much later. Supporters of the Haganah and the Etzel frequently clashed and denounced each other to the British authorities.

The overwhelming disparity in support gave Ben Gurion political control of the process. Begin, however, did not need political control to conduct his paramilitary operations. This lack of central command and coordination was going to become a key issue in the early days of the war of 1948.

Immediately following the vote on UN Resolution 181 it became apparent that it was not going to be a peaceful transition, and the United States pressured Ben Gurion to delay the declaration of independence. The state department called for a delay of independence for both sides for three years and for Palestine to be put under UN trusteeship to manage the transition. Ben Gurion saw this as an attempt to prevent the establishment of a Jewish state, and with good reason. During the war and after, the oil industry had great influence in the U.S. state department and American companies were investing in Arab oil, so it was in the interest of these groups to defuse what was obviously becoming a major source of tension.

The Arabs, for their part, rejected the very idea of Partition and demanded that Palestine be given independence as a unified—Arab—state. The American appeal was, therefore, irrelevant to them.

While the war officially started with Israel's declaration of independence, hostilities started almost immediately after the vote on Partition. Jordanian and Iraqi troops were immediately sent in support of the Palestinian Arabs, while Egypt seized the Negev and Syria delayed its entry. The main Palestinian army was in the Galilee.

The Haganah tried to consolidate the battle lines to best defend the Jewish communities, while trying to open supply lines to the besieged Jewish community of Jerusalem. The map of areas under Arab and Jewish control on the eve of independence looked very different from the maps of UN Resolution 181.

In the next article we will address the issue of the 1948 war. While the issue of refugees, both Arab and Jewish, is an integral part of that conflict, we will devote a special article to it afterwards. ✧

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Sweet Year (from page 1)

ancestry. Their spiritual leader, Alex Armah, boasts a community of 80 Jews, who live peacefully among their Christian neighbors. Alex himself has a dream of learning as much as he can about Judaism in order to teach his congregants about their religion.

The Armah family house, where we stayed, had one mezuzah, and the word *Shalom* written in chalk over several doorposts. The synagogue, set apart from the residential areas, is a rectangular concrete building painted white and blue with a corrugated tin roof and two rows of pews inside, one for men and one for women. There is also a raised bimah area at the front of the room. The ark was a small case in a side room containing a small copy of a Torah, like those we give children at home to hold on Simchat Torah. Women who are menstruating are not allowed in the synagogue, a very Ghanaian concept. Only one man in the village is allowed to butcher meat, and has been trained to do so in a fairly kosher style.

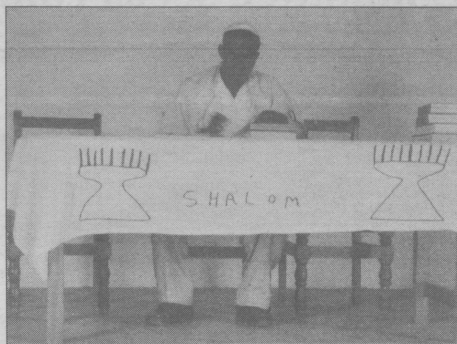
We began Shabbat by lighting two candles and reading an English translation of havdallah. Interesting. Then we said an English kiddush over Coca-Cola and Fanta, followed by handwashing and an English *motzi* over two loaves of bread. The family also recited a memorized prayer in Twi, a common Ghanaian language, and then sang several songs in Hebrew that previous visitors had taught them, including "Shabbat Shalom," "Hinei Matov Umanayim," "Od Yavo Shalom Aleinu," "Oseh Shalom," and "Eliyahu Hana'vi."

We attended three services in the synagogue over the course of two days. The congregation was made up of approximately seven men, three women, and easily 25 to 30 children. The services themselves were mostly a seemingly random mix of prayers read in English from a *machzor*, songs sung in Twi (we later discovered our Christian friends at the university also know these songs),



Women at worship.

and translations and explanations of Torah reading in Twi. When the Torah was taken out and paraded around, the children touched their siddurim to it, kissed the siddurim, and then touched them to their hearts. The



Alex Armah, Spiritual Leader of Jeferith Israel Synagogue in Sefwi Wiawso, Ghana.

congregants sang while clapping more complicated rhythms than can be expected of American Jewish communities, and danced freely up and down aisles and pews. It was such a lively and spirited congregation. All of the men attempted to blow the shofar, but none of them succeeded, which we later discovered was because the hole was impossibly small.

After afternoon services on the second day we were each handed a small biscuit and asked to join the congregation as they walked singing to the river. We joined them in a highly spirited round of "Me Nyame Ye, My Lord is Good" and walked/danced hand-in-hand down the road with lots of beautiful children dressed in their nicest dresses and shirts. At the river we said a few short prayers in English before throwing in our biscuits.

The first night of Rosh Hashanah, a friend and I prepared a bowl of apples and honey that we had brought with us from Accra for the Armah family and everyone else who was hanging around the house. They were familiar with the tradition, and actually reciprocated the next night. However, I have never seen any apple-and-honey session quite so sweet... and sticky. Neither food is very common in Ghana. Apples are imported, and it takes a hunt and some money to acquire honey, so it was truly a special treat. Both the children and the adults put not only their apple pieces in the honey, but also their entire fists—in order to eat as much honey as possible. When we ran out of apples the honey plate was not forgotten, but instead wiped clean by many hands and arms. But what made the whole experience even sweeter, and properly Ghanaian, was their addition of freshly harvested sugar cane on the second night. I have to admit that I made an

absolute mess of myself and had sugar water all over my clothes and body, but it was wonderful. The Ghanaian kids definitely showed us up in the graceful-sugar-cane-eating arena.

I will leave you with a few questions regarding this community and a beginning of my own answers to them.

First, how do we, as American Jews, begin to understand and view this community in a Jewish context? At the end of the day, the Torah portions they read may not have been the right ones, the Shema may have been skipped to conserve time for other Rosh Hashanah prayers, they may not have ever heard of Sukkot before, and they do not know how to read Torah in its original, nor any Hebrew, but they are certainly Jewish in my eyes. This community is passionate to an inspiring degree about their faith in God and Jewish principles and want nothing more than to continue learning about what it means to practice Judaism as active Jews.

Second, how much should we, as outsiders, influence the ways in which the Jews of Sefwi Wiawso practice Judaism? It seems to me that attempting to pile all of the laws, holidays, and beliefs of Judaism on these people at once would be dangerously overwhelming for them. However, currently, we have a community with confused rituals and ideas that they believe to be the same Judaism as is practiced around the world.

Finally, how do the Christian and Muslim communities of Ghana view this small Jewish community? The Jews



themselves relocated 35 years ago because their neighbors were attacking them for their foreign practices. However, their new neighbors in Sefwi Wiawso seem supportive and extremely friendly. Indeed, as long as Ghanaians believe in God their fellow citizens usually accept them as sufficiently religious people.

The new year will undoubtedly bring many more questions to grapple with and, I hope, many more experiences that will expand my understanding of what it is to be Jewish. I expect to catch myself dancing in the pews of my home synagogue every now and then, and I may just stick my entire fist in a bowl full of honey next Rosh Hashanah. ☆

Community Relations Committee seeks community input

Hezbollah War and its implications discussed

♦ ♦ ♦
By Rachel Belin

If the numbers were any indication, CKJF's Community Relations Committee's recent interactive dialogue proved that passion for Israel is alive and well in Central Kentucky.

On a recent September night, nearly 80 people from across the Jewish community turned out at the Bell House to participate in a lively conversation on the Hezbollah War. Led by a panel of local residents with expertise from across the political spectrum, "What is A Central Kentucky Jew to Do?" prompted participants to express concerns and raise questions about how to gain more clarity on recent events in the Middle East.

Providing a safe space for all voices was a major emphasis of the evening. To that end, participants were encouraged to scrawl their questions and comments on a giant communal "graffiti board." The results of that activity offered a convenient way to continue the conversation. In collaboration with *Shalom*, the CRC would like to invite the community to respond to a handful of questions directly derived from it that we will post each month.

If you want to join in the conversation, send your written responses to *Shalom* or email ckjf@jewishlexington.org. We will publish as many submissions as we can in upcoming editions of *Shalom*.

Questions/Comments

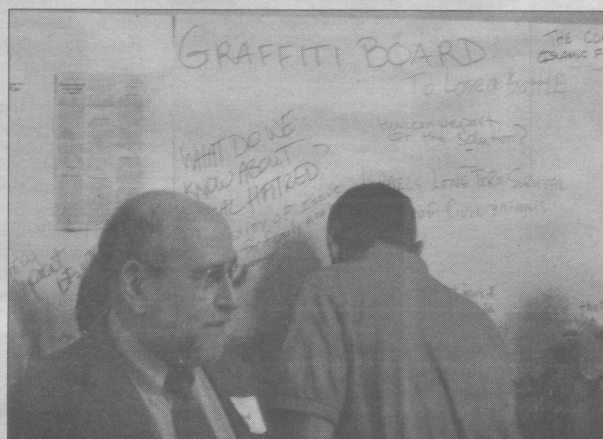
- What is the vision of the future of the state? ("occupation" per Israel's opponents)
- When did any of the land become the "Palestinians'" land?
- Who is writing letters to the *Herald-Leader* to counteract opposition?
- Will history repeat itself?
- How do we answer the public relations atmosphere? Non-Jews need to know Israelis' side.
- What are the long-term prospects for Israel's survival now that its position of military superiority has proven so shaky?
- The core issue is radical Islam (Islamic fundamentalism) not land.
- Was the Hezbollah War conclusive? If Israel won, what does it have to show for it?
- Is it in Israel's best interest to fight violence with violence?
- How do I talk to non-Jews about this war? There's so much emphasis on the innocent Lebanese victims.
- I fear that this problem is intractable.
- Are Lebanese civilian casualties acceptable?
- Why doesn't the world support Israel?
- How to justify the post 1967 occupation and the building and expansion of settlements?
- How do we support Israel in a time of reappraisal and tight-lipped or open public talk?
- What do we know about tribal hatred?
- Complexity of issues/concern for family members living in danger.
- How can we be part of the solution?
- Is there any hope that Jews and Arabs will ever be able to live together in peace?
- Is there anything we can do to promote peace?
- Olmert + Peretz + Halutz = Failure!
- Israel's long-term survival vs. clash of civilizations
- What is the role of an American, post diaspora Jew in relation to a situation a lot of miles away?

Suggestions for CRC

- AIPAC—November 2
- Reach out to younger adults
- Reach out to non-Jews—erosion of support among some Christians
- Resources—make available to community
- Speakers' Bureau
- Educate elected reps
- People to people
- Engage universities and colleges
- Develop fact sheet with talking points
- Become a clearinghouse for public school concerns ☆



Rapt audience listens to panel on Hezbollah War.



Graffiti board showcased concerns at CRC meeting.

Around the Community

Mazel Tov to...

Rachel Simon, a senior at Henry Clay High School on being chosen as a National Merit Scholar semi-finalist. The National Merit honor is based on PSAT scores; about 1.4-million American students took the test this year. Semifinalists represent the top 16,000 scorers—about 1 percent of the total. Finalist status is announced early in 2007. The competition is run by the National Merit Scholarship Corporation. The proud parents are **Mark and Mary Simon**.

Stephanie Barrett and Gregory Davis on their marriage Tuesday, October 3, 2006.

Jackson Fischer Barr, son of **Howard and Suzanne Barr** of Bethesda, Maryland, and grandson of **Martin and Barbara Barr**, who celebrated his Bar Mitzvah on September 30.

Ted Friedman, on finishing first in the men's 85-89 singles and in the 80-84 doubles at the recently concluded state table tennis (not ping-pong!) games. Ted, long known for his efforts to further the sport, is now qualified for the national games to be held in Louisville in June of 2007. His friends hope this helps him accomplish his goal of having a table

tennis exhibition during half time of a UK basketball game.

Condolences to...

The Barnes family on the death of former active OZS member **Esther Gordon Greenfield**, on October 6, 2006, in Israel.

Dale and Elaine Schermer, on the death of Dale's father, **Daniel Schermer**, on September 28, 2006.

The family of Dr. Arthur Henry Herman, who died on October 16.

Joe and Judy Engelberg, on the death of their daughter, **Miriam Engelberg**, on October 17, 2006.

Kathy Feinberg on the death of her father, **Dill Darlington** on October 18, 2006.

Refuah Shlema to...

- Harold Baker
- Dill Darlington
- Harold Freedman
- Arthur Herman
- Susan Miller
- Ned Rosenbaum
- Jamie Schloss
- Wendy Waltman
- Elizabeth Watkins

THE LEXINGTON CHAPTER OF HADASSAH

President, Odette Kaplan

The Hezbollah war started a few days before the start of the Hadassah National Convention in Nashville. Of course, we were very concerned. Hadassah delegates including the fourteen from Lexington were kept informed by many scheduled speakers including Dr. Shlomo Mor-Yosef, director general of Hadassah Medical Organization, and Daniel Ayalon, Israel's ambassador to the United States, who spoke about the importance of Hadassah's support.

Lexington delegates assisted an emergency Solidarity Campaign for Israel that was started on the floor of the convention. Within two or three weeks all Lexington Hadassah members received a letter from National President June Walker about the campaign. Many of you have made contribution, for which I offer my thanks and appreciation.

So far, more than \$2 million has been raised, with the money going to good causes both inside and outside the organization. Hadassah Youth Aliyah villages have received additional funding. During the war, children in the north of Israel who

needed a safe place to go were housed in some of the villages. Rambam Hospital in Haifa, which treated the majority of the military and civilian wounded, also received help.

The largest allocation so far has been a gift to the Jewish National Fund to be used for the purchase of a state-of-the-art fire truck with a self-contained water tank. This will be helpful in areas without ready water supplies and for the frequent accidental forest fires, especially during Israel's annual dry season.

We had two successful events in September, a "Keepers of the Gate" dinner and a luncheon with Dr. Osnat Levitzion Korach, a physician at Hadassah Hospital Jerusalem. She talked about some of the recent developments and clinical research at Hadassah Hospital. Her warm, friendly personality and humor made for a delighted audience.

Watch for the announcement of our next event, a Hanukkah party December 6. The evening will be fun.



Temple Adath Israel Preschool is now enrolling for the 2006-2007 school year.

- Half-day program (mornings)
- 2, 3 and 4 year old classes
- Extended care options available
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HOLIDAY GIFTS GALORE!

Don't miss the Gan Shalom Preschool holiday shopping event AT OZS
DECEMBER 3, 2006, 12:00 pm to 2:00 pm

- ▶ AWESOME TCHACHKES!
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- ▶ JEWELRY, BOOKS, & MORE!

DON'T MISS THIS OPPORTUNITY TO GET READY FOR CHANUKAH, CHECK OUT LOCAL ARTISTS AND SUPPORT GAN SHALOM.

JOIN US FOR LUNCH!!

CHANUKAH BEGINS DECEMBER 15th.

WHY GO TO THE MALL WHEN WE'VE GOT IT ALL!

TEMPLE ADATH ISRAEL

124 N. Ashland Avenue • President, David Shraberg • (859) 269-2979

Annual sisterhood pre-holiday sale to be November 15

Be prepared to be amused and delighted at the Temple Sisterhood Pre-Holiday sale on November 15. Among the wares for sale will be original jewelry by Patty Kahn; children's toys (some with Hebrew lettering) by Aardvark Woodworks; workout clothes at 50% discount from Carol Gardner; original, hand knit children's hats from Goldie's Glad Rags; bath and baby products from the New Leaf Project; Handmade Gourmet; Elizabeth and Eric Watkins' leather goods and jewelry; personalized gifts from Nancy Randall; and many others.

Get a jump on your holiday shopping and pick up some gifts for your loved ones—bring your friends and join us on November 15 at 7:00 p.m. in the Temple social hall.

ISRAEL CRISIS FUND

As of 9/21/06

Thank you
for helping us
to raise
\$22,304 to
keep Israel's
children safe.
The effort to
begin rebuilding
the North
continues.



United Jewish Communities
ISRAEL
Emergency Campaign
HELP. GIVE. HOPE.

22 • November 2006 Shalom

Shop 'til you drop

If you haven't stopped by the gift shop lately, what are you waiting for? Surely you have noticed our new shelves and the beautiful items in the window! The shopping season is approaching fast and the sisterhood wants to ease your shopping worries. Lots of new merchandise arrives daily. We have beautiful jewelry, toys and games for all ages, candleholders, tallitot, mezuzahs, and menorahs. We carry dictionaries and flash cards for those who are learning Hebrew. If you are looking for a gift for any occasion, please check out our selection of glass platters and bowls, items by artists such as Gary Rosenthal, Emily Rosenfeld, and various Israeli artists. If there is something you do not see in the shop, please ask—we would love to help you get exactly what you want. Also, it is not too early: if you would like to order Hanukkah gelt by the box and/or dreidels, please give us your order by November 15. The sisterhood would like to give a heartfelt thank you to Micah Kaufmann for his expertise in building and installing the glass shelves in the gift shop.

Recycle and TAI earns cash

Please do not throw away your old printer cartridges. We continue to collect old inkjet and laser cartridges. There is a drop-off box in the Temple office as well as in the main hallway. The Temple will receive a percentage for all cartridges picked up by Printagain Inkjets, a local company. This is a great new way for the Temple to earn money. There is no cost to the Temple and it helps the environment. Most cartridges are accepted. If you are not sure about yours, a list is available at the Temple office.

Temple Adath Israel bottled water

The water h2oy is still available at \$1 per bottle or 6 bottles for \$5 or \$18 per case (24 bottles to a case). All proceeds benefit the Temple. This is a wonderful, refreshing way to support the Temple. Get your bottled water today! Stock up your fridge; the bottles can also be personalized and decorated to reflect a theme for bar or bat mitzvahs, weddings, or other simchas where you may serve refreshments.

Chavurat-Chochma (A Friendly Gathering of Wisdom)

Join us on November 24 for a chance to schmooze and enjoy an informative program. Call the Temple office at (859) 269-2979 to reserve your spot while invitations are sent to members of the congregation 60 years old and better—all are welcome! We meet most months to schmooze, nosh, and share our wisdom.

TAI Book Group

TAI Book Discussion Group will meet on November 29 from 7:30 to 9:00 p.m. to discuss *Bee Season*, by Myla Goldberg. An eccentric family falls apart at the seams in an absorbing debut that finds congruencies between the elementary school spelling-bee circuit and Jewish mysticism, with material on Eastern religious cults and compulsive behavior every page. While coming-of-age stories all bear a certain similarity, Goldberg strikes new ground here, and displays a fresh, distinctive, and totally winning voice.

Volunteer opportunity

We need volunteers to help at the Best Friends Day Care Center located at the Second Presbyterian Church on Main and Ransom. The center is sponsored by the Alzheimer's Association. This is a safe, enjoyable environment for people diagnosed with memory loss and dementia, and it offers family members a break from the care-giving role. Volunteers at the Best Friends center provide friendship to participants during staff-led activities, reminiscing, and singing. Volunteers are needed for 2 to 4 hour shifts once a week Monday through Friday from 7:30 a.m. to 5:30 p.m. If you are interested, please contact Barbara Grossman at (859) 266-5383 or Barbara.grossman@alz.org for more information.

Torah Study

Rabbi Kline conducts the study of the Tanakh (the Bible) from the book of Joshua and beyond using the new *Jewish Study Bible* on alternate Saturdays at 9:00 a.m. in the library. He is joined by a congenial group that brings together members of TAI and others who, following the ancient tradition of Judaism, love study and matters of the mind. If you enjoy wrestling with problems of life and faith, join this friendly group. November schedule is 11/11 and 11/25.

Kollel Study Group

Joe Engelberg leads this study of fundamental ideas of Jewish life and thought. Among these are spirituality, the nature of God, biblical and traditional injunctions and laws, Jewish history, principles of the Reform movement, the relation of Judaism to Christianity, Islam, and Buddhism. Drop in at the library any time and join in the provocative and friendly discussion. November schedule is 11/4 and 11/18.

Tuesday Bridge Club

The Tuesday bridge group meets in the Temple library beginning at 11:00 a.m. Bring your lunch and play until 2:00 p.m. You don't have to be an expert to join. This group is going strong, so if you like to play bridge, here's your chance to join and socialize with fellow Temple members. If you wish to join in, please check with other players or the Temple office each week to see if the group is playing.

Adult Education with Larry Kant

The Sunday adult education class with Dr. Larry Kant ("Finding a Jewish path while the ground shifts beneath us") will focus on another volume (volume 1) of the Jewish Lights My People's Prayer Book series, *The Shema and Its Blessings*. As we did last year, we will explore the deeper meanings and symbolism of Jewish prayer texts. Here are the upcoming dates for this year: November 12 and December 10.

God's Pantry Night on Tuesdays

Please join representatives from the entire Jewish community at God's Pantry on the third Tuesday of each month from 6:00 to 7:30 p.m. We will sort food to be distributed to the homeless and assist God's Pantry in fulfilling the needs of the hungry in Kentucky. For more information and directions, please contact Karen Petrone at (859) 226-9145 or petrone@uky.edu.

OHAVAY ZION SYNAGOGUE

2048 Edgewater Court • President, Sanford Goldberg • (859) 266-8050

The heart of fall has arrived and we are busy with lots of "cool" activities. We welcome newcomers to the community and wish everyone a very Happy Thanksgiving.

Vocolot in Concert

Don't forget that the Jewish women's a cappella ensemble Vocolot will be at OZS for a community-wide sponsored concert of Jewish music on November 12 at 3:00 p.m. Don't miss out on the opportunity to hear the singing of this unique, award-winning group!

Introducing Machon OZS

The Adult Education Committee introduces "Machon OZS" (The Place for Adult Jewish Learning at OZS), programs for the mind, body, and spirit. "Machon OZS" will be the new name of our adult learning program as we continue to commit ourselves to enhancing adult education at OZS.

"Pilates - Keeping the Body Healthy and Strong," is taught by Jessica Rackmil Wednesdays at 4:00 p.m. at OZS. The cost of the class is \$12 for OZS members and \$15 for non-members; you are asked to commit to a block of five classes. For more information call the OZS office or contact Jessica Rackmil.

"OZS Adult Ed at the Movies" will take place this month on Wednesday evening, November 15. Curtain goes up at 7:00 p.m. Join us for fun and a film and conversation afterward (as well as some popcorn!). Call the OZS office for November's scheduled film.

"Modern Ethical and Social Issues from a Jewish Perspective," taught by Bennett Bayer and Rabbi Sharon Cohen, is scheduled to meet this month on Sunday, November 5 from 7:00 p.m. till 8:30 p.m. The general topic will be government and religion with a look at issues surrounding public postings of the Ten Commandments.

"Looking for God in Everyday Life," taught by Dr. Art Shechet and Rabbi Sharon Cohen, will meet this month on Sunday evening, November 19, 7:00 to 8:30 p.m. All are welcome to attend. Call the office for more information.

Social Action

The Social Action Committee is beginning to plan for a new OZS cookbook. What a great way to remember a special relative by saving a family recipe for posterity! Begin collecting your recipes in anticipation of this exciting project. You can send your recipes to Sue Dworkin at susan.dworkin@uky.edu. If you would like to join the Cookbook Committee, please email or call Sue at (859) 257-7863 (day) or (859) 389-8888 (night). Also, don't forget the upcoming Blood Drive on December 17 from 9:00 to 1:00 at OZS. If you wish to donate blood in our Winter Blood Drive, you must refrain from donating elsewhere from Oct 20 until December 17. Anyone 17 and older can donate.

OZS Religious School News

Last month, the Religious School was quite busy with special Sunday morning Sukkot and Simchat Torah celebrations, High Holy Day activities and Jr. Congregation, and a Friday Night Pot Luck Sukkot Shabbaton. Many thanks go to Simone Salomon for her hard work in creating and coordinating such wonderful programs for our children. This month we return to our regular Sunday

schedule as we focus on tzedaka and giving thanks as Thanksgiving arrives.

Midrasha continues to meet each Sunday morning at 10:15 a.m. During the next two months, Midrasha students will be exploring Jewish theater. For more information call Shirley Bryan or Darcie Jarman.

Our next Junior Congregation program will be on Shabbat morning, November 18 at 10:45 a.m. in the Music Room. The program is coordinated by Judy Levey and led by Asher Finkel and Miriam Davis-Rosenbaum. We encourage parents to attend with their kids.

Our OZS and TAI Jewish study program for 11th and 12th graders, Senior Chai, will meet this month on November 8. Now in its sixth year, Senior Chai offers our Jewish juniors and seniors the opportunity for monthly study and socializing in a warm and welcoming atmosphere. If you are interested in participating and need more information please contact Rabbi Cohen or Rabbi Kline.

Daily Minyan

Our daily minyan continues to meet each afternoon Monday through Thursday at 5:45 p.m. in the Sanctuary. Please come and help make a minyan.

Youth Group News

Our USYers and Kadima youth group members have been very busy this fall. USYers once again organized our yearly High Holy Day project, Operation Isaiah, during which they collected food for God's Pantry. We congratulate them on a job well done! November 4 will be USY Shabbat as our USYers organize and lead the Shabbat morning service.

Later this month several members of LEXUSY will be heading to the CRUSY Fall Kinnus, November 10 through 12.

Shabbat at OZS

Celebrating Shabbat is always the focus of our weekly events here at OZS. We welcome in Shabbat during the Kabbalat Shabbat service on Friday evenings at 5:45 p.m. Feel free to come "as-is" from work or other activities and join us for the spirited evening service before heading home for your Shabbat dinner. On the last Friday of each month the service will generally be at 7:30 p.m. with a special program/speaker and Oneg; however, because of the Thanksgiving holiday weekend, **there will be no 7:30 p.m. service this month.** Instead, we invite you to a special early 5:45 p.m. service on Friday, November 24, during which we will celebrate with David and Laura Aides as their daughter Rachael is formally brought in to the Covenant of the Jewish People during a special naming ceremony. Stewart Home will be here for their monthly Shabbat at OZS on Friday, November 3. Join us for our Shabbat Morning Service each Saturday morning at 9:45 a.m. Kiddush lunch follows each week.

THE LEXINGTON HAVURAH

David R. Wekstein, President

The Lexington Havurah, founded in 1978, is a diverse network of people dedicated to Jewish learning and renewal, community building, and Tikkun Olam (repairing the world). A havurah is defined as a gathering or community of friends. The Lexington Havurah is affiliated with the United Synagogue of Conservative Judaism and the National Havurah Committee. Members plan, conduct, and share responsibilities for all services. For additional information about services or membership in the Havurah, please contact me at (859) 269-4454, mwdreuk@insightbb.com, or the co-chairs of the Membership Committee, Evelyn Geller (859) 278-3609, evelynkadimah@aol.com, or David Feinberg (859) 223-1304, kdfm@insightbb.com.

The Lexington Havurah completed another highly successful holiday season. With the help of almost all the members, we had outstanding services. Of equal importance, we had well-presented and extremely thought-provoking sermons given by Judy Saxe, Jeremy Popkin, Ned Rosenbaum, and Dave Feinberg. We ended the Yom Kippur service with a long *tekiyah gadola* by Steve Shedlofsky.

We celebrated Sukkot with "Soup in the Sukkah" at the home of Judy and Bob Baumann. In addition to reciting the prayers with the etrog and lulav in the sukkah, everyone partook of

one or two delicious soups made from ingredients brought by members and added to the pot. Gail Cohen and Judy Saxe co-lead a discussion on the future of the State of Israel vis-à-vis its neighbors.

The next Havurah service was a pot-luck Kabbalat Shabbat at the Lexington Theological Seminary on November 3. Included in this was a discussion on the pros and cons of ordaining gays and lesbians as Conservative rabbis. The Havurah is open to all. However, the Conservative Movement is presently considering its position on this issue and the Havurah wished to express its opinion to the national body.

Equally diverse and educational programs are presently being planned. For any additional information please contact me either by phone or email.

November 2006 Shalom • 23



COMMUNITY CALENDAR



CKJF - Central Kentucky Jewish Federation • 1050 Chinoo Road • Suite 203 • 268-0672 • Marty Barr, President

OZS - Ohavay Zion Synagogue • 2048 Edgewater Court • 266-8050 • Sanford Goldberg, President
Daily Minyan Mon.-Thurs. at 5:45 p.m.; Kabbalat Shabbat Service, Friday Evenings at 5:45 p.m.; on the last Friday of the month at 7:30 p.m. with Oneg and program following • Shabbat Services Saturday at 9:45 a.m.

TAI - Temple Adath Israel • 124 N. Ashland Avenue • 269-2979 • David Shraberg, President
Shabbat Services Friday 7:30 p.m.; Worship Service Saturday 10:30 a.m.

HAD - The Lexington Chapter of Hadassah • Odette Kaplan, President

HAV - The Lexington Havurah • 269-4454 • David Wekstein, President • Shabbat Services monthly. Call for schedule.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				AIPAC Meeting	Lexington Havurah - Kabbalat Shabbat Service and Pot Luck Supper	
29	30	31	November 1	2	3	4
Hadassah Luncheon	Yiddish Club at CKJF	• OZS Board Meeting • TAI Board Meeting • Chabad-Rabbi Litvin visits	Leisure Club Storytelling at Joseph Beth Cafe		• Shalom Deadline for December/January issue • CKJF Office Closed	
5	6	7	8	9	10	11
• OZS Vocalist Concert 3:00 p.m. at OZS • General Assembly begins in Los Angeles			• TAI Sisterhood Holiday Sale open to everyone • General Assembly ends • Stewart Home visit 6:00 p.m. to 7:30 p.m.			
12	13	14	15	16	17	18
Jewish Community Playgroup 10:15 a.m.	Yiddish Club at CKJF	• Rosh Chodesh Kislev • God's Pantry Night 6:00 - 7:30 p.m.	• Rosh Chodesh Kislev • CKJF Executive Committee Meeting - 7:00 p.m. • CKJF Board Meeting - 7:30 p.m.	• Thanksgiving Day • CKJF Office Closed for Thanksgiving	CKJF Office Closed for Thanksgiving	
19	20	21	22	23	24	25
			TAI Book Discussion Group		TAI Chevurat-Chochma Luncheon	
26	27	28	29	30	December 1	2
	Yiddish Club at CKJF	• OZS Board Meeting • TAI Board Meeting	Hadassah Hanukkah Party			
3	4	5	6	7	8	9